

every province of Egypt, we shall be reluctant to suppose that at some one place, or even at a few places, it was exceptionally held in the preceding month of Athyr[^] and that the usually well-informed Plutarch described the exception as if it had been the rule, of which on this supposition he must have been wholly ignorant. More probably the discrepancy is to be explained by the great change which came over the Egyptian calendar between the date of the inscription and the lifetime of Plutarch. For when the inscription was drawn up in the Ptolemaic age, the festivals were dated by the old vague or movable year, and therefore rotated gradually through the whole circle of the seasons; whereas at the time when Plutarch wrote, about the end of the first century, they were seemingly dated by the fixed Alexandrian year, and accordingly had ceased to rotate.¹

The old But even if we grant that in Plutarch's day the festivals festival of [^]ad become stationary, still this would not explain why the may have old festival of Khoiak had been transferred to Athyr. In J)^{een}_r . order to understand that transference it seems necessary to transferred

to Athyr suppose that when the Egyptians gave to their months fixed E[^]ians P^{*aces} *n tne so[^]ar 7^{ear} [^]7 adopting the Alexandrian system of intercalation, they at the same time transferred Aiex-^{Xe} *he festivals from what may be called their artificial to their andrian natural dates. Under the old system a summer festival was scuLa sometimes held in winter and a winter festival in summer ; a harvest celebration sometimes fell at the season of sowing,

